THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work in which ye shall in no wise believe, though a man declare it unto you."—ACTS 13: 41. HAB. 1: 5.

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THE FULNESS OF THE GODHEAD.

"FOR in him dwelleth all the fulness of the Godhead bodily.' Col. 2: 9.

The word "fulness" is the English equivalent of the Greek "pleroma," which occurs frequently in the New Testament and which had in the early ages a distinct theological meaning. If this can be ascertained, the import of the passage quoted becomes clear.

Dr. Lightfoot, in his treatise on the Colossian heresy, proves that the germs of the modern misconception of the Deity were sown in the earliest ages, wherever the Gospel was preached. In the Essenic and Gnostic theology, God was represented as an absolute, incomprehensible Being, creating worlds from nothing.

From this basic principle the questions were asked: How can the work of creation be explained? How is the existence of evil to be accounted for? If God created worlds of nothing, or if He evolved them out of His own existence, how could sin and evil be called into being, God being perfectly good and not being restricted by opposing influences? The only answer to these questions appeared to the minds of those early philosophers to be to postulate the existence independent of God, of evil matter, by which the divine plans and purposes were continually thwarted and limited.

Having arrived at this conclusion, the Gnostic further argued that there was an impassable chasm between God and matter. God is, he said, infinite, perfect, absolute and incomprehensible; matter is finite, imperfect, limited and comprehensible. How, then, could God create at all? How could the infinite act upon the finite? How could the absolute God come in contact with that which is evil? How could the chasm be bridged?

In reply to these questions it was argued that the infinite God "evolved" from Himself a being less perfect than He. And from this second being another is evolved, one step lower in the divine scale. From this another is evolved still lower, and in this way a series of successive emanations is obtained. In each successive evolution the divine element is feebler than in the previous, and at length contact with matter is possible, and creation becomes a fact. These emanations, æons, spirits, or angels of gnosticism, are the supposed "fulness" in the void between God and the visible world. Only through these, it was thought, can imperfect man approach the infinite God. They formed the bridge over the chasm. Hence the origin of the "worship of angels," with a "show of humility."

Against this false philosophy the author of the letter to the Colossians contends. He represents Christ Jesus as the one Mediator between God and man, in whom dwells not a fraction of Divine powers and attributes, but the entire "fulness." He is the visible image of God, and not only one emanation among many. This "fulness" abides absolutely and wholly in Christ. His supremacy in heaven and in earth is absolute. The Apostle does not argue against the existence of "thrones, dominions, princedoms and powers," but he asserts that Christ is Lord of all, of whatever rank or name, for through him they became, and to Him they tend. Christ alone bridges the chasm between earth and heaven. He declares God to man, and through Him man can attain exaltation.

This is the doctrine of Paul in his epistle. It teaches us, that, as the divine powers and attributes abide in Christ bodily, God is made known through Him. God is no longer "incomprehensible," in the sense of ancient gnosticism and modern orthodoxy. The attributes of the Father have been revealed in the Son, to God's children.

The practical application of this doctrine is striking. The Apostle draws the conclusion that whatever we do, in word or deed, should be done in the name of the Lord. Colossians 3: 17. Wives are exhorted to submit to their own husbands "in the Lord"; children to obey their parents, because that is pleasing "unto the Lord"; and servants to obey their masters, as if they were working "for the Lord." This inference is perfectly natural. A correct knowledge of the powers and attributes of God as revealed in Jesus has a practical bearing upon everyday life. As it is eternal life to know God and His Son, so this knowledge is the most potent moral force in human existence on earth.—*Deseret News.*

THE FAMILY TREE.

In these days of "Colonial Dames," "Daughters of the American Revolution," and various other societies that are branches of a forest of family trees, the study of genealogy is an interesting one. "Who were my ancestors?" seems to be the question of the hour in America.

The Aryan colonists left their ancient homes in India and spread over the continent of Europe in many diverging streams. Centuries passed. Some of the streams united in the north-eastern part to form a river. The brave Britain, the fiery Celt, the versatile Gaul, the slow but steady Teuton,

the daring piratical Norseman—all these combined to make the mighty river of whose on-flowing waters we are proud to form a part. "What part?" do we ask. We certainly cannot be molecules, being visible to the eye and of some trifling importance in our own eyes. We must at least be drops, large sized drops, of course, in this Anglo-Saxon-Norman-American genealogical river.

Of the same Aryan or Indo-European stock were the polished Roman and the Barbarian Briton. Do we like to realize that the word Briton means a painted man, a spotted, variegated man? Cæsar says the ancient Britons stained themselves blue before entering battle; also that 10 or 12 of them had their wives in common. We know that human victims were offered on their altars.

Some 500 years later St. Augustine and 40 others—bless their memories—came on a foreign mission to carry Christianity to the fair-haired people of Angleland. It was 200 years after the time of Alfred the Great, Saxon, before surnames were known in England, and they were not at all common until the fourteenth century, so that it is rarely possible to trace our family lives farther back than 700 or 800 years. It is interesting that some Welsh families claim lineage among the noble Romans; also that a few French families assume to trace their lines to Noah. But without doubt the oldest recorded family on the globe is that of the Mikado of Japan, whose lineage has been carefully kept for 25 centuries. Some of our American forbears thought it undemocratic to have an ancestor. Abraham Lincoln said, and I am sure we should all be in sympathy with the sentiment, "I do not know my grandfather's name, and I am more concerned to know what his grandson is going to make of himself."

The study of genealogy, pursued in a liberal spirit, brings all Americans into sympathic bonds. As we climb our family tree we find so many other persons' ancestors sitting among the boughs. Our Ebenezer, John or Daniel who came over at an early period proves to be also the ancestor of perhaps 2,000 other living persons. In fact, we find our genealogical tree a network of grafting, wondrously interwoven by the intermarriages of many generations. As we grow older we have to deal in ourselves with the influences of our education, perhaps even more with those of blood and breed. Will it not profit us to study them? As we learn the histories of those before us at the life loom, will it not stimulate us to do our best in weaving the web of our lives?

Let us take our ancestral heroes out of the obscure past and place them in household niches where their memory can be kept green, and their deeds rehearsed to fire our own hearts and the hearts of the children.—*Am. Paper.*

THE PURPOSE OF PREACHING.

ATTENTION is again called to the claim that some Elders, while addressing congregations, attack and ridicule the tenets of other churches, instead of explaining and throwing light upon the doctrines of the Church of Jesus Christ of Latter-day Saints, and we are requested to give our opinion upon this course of procedure.

We have no hesitation in stating that we regard that kind of preaching as highly improper. Indeed it has been denounced by revelation and commandment. It is condemned in the Doctrine and Covenants. The Elders have been repeatedly cautioned to abstain from attacking other denominations. They have been shown the folly of pulling down other people's houses before providing them with better domiciles.

Missionaries who are sent out to the world go as messengers of peace and light. They are not commissioned to tear the creeds of the world to pieces. When they do so they act unwisely, and also contrary to the counsels of the leaders of the Church. Sometimes when attacks are made by clerical adversaries it may become necessary to refer to the erroneous notions palmed upon the world as Christian doctrine by the contending sects of the day. This, however, can be done in a proper spirit, and not for the purpose of ridiculing the religion of sincere people, or exciting animosity by trampling upon their feelings.

"Mormonism," as it is nicknamed by its opponents, recognizes the value of truth wherever it is found. It does not aim to take away from any creed such truths as may be incorporated therein, nor does it assume that any form of religion, Christian or Pagan, is destitute of truth. Its purpose is to add to such correct principles as are adopted by the various sects, higher and greater truths which will harmonize with what they have. Of course, these will come into collision with the errors that are entertained, and will have the effect of arousing the hostility of persons who live by promulgating them, and also of others who love darkness rather than light; but the purpose in view in the preaching of the latter-day Gospel is not destruction. It is to exalt the truth of God, and to enlighten and lift up mankind.

The Savior said, "I come not to send peace on the earth but a sword." He explained this by showing that the principles He advocated would set the father against the son, and the mother against the daughter, the result of which would be that "a man's greatest foes shall be they of his own household." This was because some members of a family would receive the truth, while others of a family would reject it. The same condition of affairs exists to-day. Yet Jesus is called the "Prince of Peace." But the peace that comes from Him is enjoyed only by His disciples. They who are not for Him are against Him, and the animosity aroused by the truth provokes the children of error to attack the children of light.

It was so from the beginning. It will be so to the end. A conflict is in progress. The warfare is inevitable. Truth and error will not assimilate. Light and darkness struggle for the mastery. But there should be no bitterness of feeling on the part of the champions of the right. In exposing error, it depends upon the spirit in which the subject is presented as to whether it is proper or improper. Vindictiveness is wrong. A desire to wound and injure is not promoted by the spirit of truth. It is right to defend true doctrine and overcome falsehood, but the end in view is the benefit, not the injury, of our fellow creatures.

Our public speakers should endeavor to present the doctrines and teachings of the Church in the spirit in which they have been revealed, to

expound, to reason, to testify rather than to attack. And when it appears to be necessary to revert to the errors, vagaries and evils of modern Christendom, great care should be observed not to indulge in a spirit of sarcasm or the use of invectives, but to preach the word in the power and demonstration of the spirit of God, for the benefit, enlightenment and salvation of all who listen. This is according to the instructions given by the leaders of the Church, and to the revelations of the Lord to the Latter-day Saints.—*Deseret News.*

SCIENCE AND REVELATION.

"CANST thou bind the sweet influences of Pleiades?" It is a curious fact that the revelations of science have led astronomers of our own day to the discovery that the sun is not the dead center of motion, around which comets sweep and planets whirl; but that it, with its splendid retinue of worlds and satellites, is revolving through realms of space at the rate of millions of miles in a year, and in obedience to some influence situated precisely in the direction of the star Alcyone, one of the Pleiades. We do not know how far off in the immensities of space that centre of revolving cycles and epicycles may be; nor have our oldest observers or nicest instruments been able to tell us how far off in the skies that beautiful cluster of stars is hung, whose influences man can never bind. In this question alone, and the answer to it, is involved both the recognition and exposition of the whole theory of gravitation.

Science taught that the world was round, but potentates pronounced the belief heretical, notwithstanding the Psalmist, while apostrophizing the works of creation in one of his sublime moods of inspiration, when prophets spake as they were moved, had called the world the "round world," and bade it rejoice.

You remember when Galileo was in prison, a pump-maker came to him with his difficulties because his pump would not lift water higher than thirty-two feet. The old philosopher thought it was because the atmosphere would not press the water up any higher; but the hand of persecution was upon him, and he was afraid to say the air had weight. Now had he looked to the science of the Bible he would have discovered that the "perfect man" of Uz, moved by revelation, had proclaimed the fact thousands of years before. "He maketh weight for the wind." Job is very learned, and his speeches abound in scientific lore. The persecutors of the old astronomers would also have been wiser and far more just had they paid more attention to this wonderful book, for there they would have learned that "He stretcheth out the north over the empty place, and hangeth the earth upon nothing."

Here is another proof that Job was familiar with the laws of gravitation, for he knew how the world was held in its place; and as for the "empty place" in the sky, Sir John Herschel has been sounding the heavens with his powerful telescope and gauging the stars, and where do you think he finds the most barren part—the empty place—of the sky? In the north,

precisely where Job told Bildad, the Shuhite, the empty place was stretched out. It is there where comets most delight to roam and hide themselves in emptiness.

I pass by the history of creation as it is written on the tablet of the rocks and in the book of Revelation, because the question has been discussed so much and so often that you, no doubt, are familiar with the whole subject. In both the order of creation is the same; first, the plants to afford sustenance, and then the animals, the chief point of apparent differences being as to the duration of the period between the "evening and the morning." "A thousand years are in His sight as one day," and the Mosaic account affords evidence itself that the term day, as there used, is not that which comprehends our twenty-four hours. It was a day that had its evening and morning before the sun was made.

I will, however, before proceeding farther, ask pardon for mentioning a rule of conduct which I have adopted, in order to make progress with these physical researches which have occupied so much of my time and so many of my thoughts, and that rule is never to forget who is the author of the great volume which nature spreads out before us, and always to remember that the same Being is also the author of the Book which Revelation holds up to us, and though the two works are entirely different, their records are equally true, and when they bear upon the same point, as now and then they do, it is as impossible that they should contradict each other, as it is that either should contradict itself. If the two cannot be reconciled, the fault is ours, and it is because in our blindness and weakness we have not been able to interpret aright either the one or the other, or both.

Solomon, in a single verse, describes the circulation of the atmosphere as actual observation is now showing it to be. That it has its laws and is as obedient to order as the heavenly host in their movements, we infer from the fact announced by him, and which contains the essence of volumes produced by other men. "All the rivers run into the sea, and yet the sea is not full; unto the place from whence the rivers come, thither they return again."

To investigate the laws which govern the winds and rule the sea is one of the most profitable and useful occupations that a man, an improving, progressive man, can have. Decked with stars as the sky is, the field of astronomy affords no subjects of contemplation more enobling, more sublime, or more profitable than those which we may find in the air and the sea. When we regard these from certain points of view they present the appearance of wayward things, obedient to no law, but fickle in their movements, and subject only to chance.

Yet when we go as truth-loving, knowledge-seeking explorers, and knock at their secret chambers, and devoutly ask what are the laws that govern them, we are taught in terms the most impressive that when the morning stars sang together the waves also lifted up their voice, and the winds too, joined in the almighty anthem. And as discovery advances we find the marks of order in the sea and in the air, that is in tune with the music of the spheres, and the conviction is forced upon us that the laws of all are nothing else but perfect harmony.—M. F. MAURY, *Lieut. U. S. N.*

CANON NEWBOLT, of St. Paul's, is reported to have said recently that the English people have firmly believed in three things—Sunday, the Bible, and hearing sermons—but are now fast coming to disbelieve in all three. If the eminent Canon has said this, we have much reason to believe that he is too pessimistic. First of all, with respect to Sunday there has no doubt been a great increase in active, visible, public amusement on that day; but we doubt whether, in view of the immense increase in the population, there has been any relative increase in the neglect of public worship. . . . . Then, as to the Bible, we are quite sure the Canon is mistaken. The Bible was never so widely and so intelligently read as now. Certain obsolete and mistaken ideas about the Bible are abandoned. But the Bible is in consequence a more powerful and attractive book than ever. Nothing interests any audience so much as an intelligent explanation of the Bible. See how the attempt to expel the Bible from the Elementary Schools has been defeated everywhere, even in Birmingham. . . . As to the third point—sermons—the Canon is most mistaken of all, as his own eyes might assure him. When were sermons so popular in St. Paul's? Never. The same thing is true of Westminster Abbey, and of every other preaching place, Conformist and Nonconformist. This is pre-eminently true of our own Church. Never, even in our history as *par excellence* a preaching Church, was preaching so popular among us.—*Methodist Times.*

THE SALVATION ARMY.—Whether the Salvation Army will live or not, as a separate organization, it is impossible to prophesy. We may at least learn something from its sincerities, and we may be certain that if it has done any harm, it will also leave behind it a treasure of valuable experience and a legacy of permanent good. It has been partaker of affliction, and has been tried in the fire. But let the powers of evil, even when they enlist on their side a "soulless clericalism," gnash their teeth and learn their own impotence, when they see that their very opposition is turned into a source of strength to their enemies.

The four simple principles of the Salvation Army, as stated by its founder, are: (1) Going to the people with the message of salvation; (2) attracting the people; (3) saving the people; and (4) employing the people as far as possible, in religious work. No objection against the "Army" is more common on the lips of superfine people than that which complains of its shouting and howling and blaspheming and vulgarism. Well we must make up our minds that the people of our slums will never be won by a rose-pink religionism. The children of the street must worship the Father in street English, which may sometimes be "quite shocking" to the female mind. The overpowering joy which some poor creature shows, who has been rescued from the neglect of the respectable, who, shrugging their shoulders have left him to the tender mercies of the publican, is one of the striking characteristics of these humble converts.—CANON FARRAR.

THE reason some young students prefer theology to medicine is because it is easier to preach than to practice.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 4, 1900.

WHY NOT BEGIN RIGHT?

THE faculty of comparison is a valuable one. Contrast is a method by which mental discipline is acquired, and through which conclusions are reached. By the activity of contrast there is an experience gained, men learn to estimate values and to select the best. Observation and reflection are co-workers for decision, progress waits on or comes to the observant. The one who diligently seeks will soonest find, the one who climbs unremittingly will soonest scale the summit, while the lounger, the idler, the indifferent will always lag, and rarely advance; the enquirer, the worker, the earnest and the decided will generally succeed.

"My son, give me thine heart," is a divine injunction, based on a knowledge of human nature; without that all is doubtful and problematical, with it men achieve wonders, overcome obstacles and compel success. They are not always waiting for opportunities, they create them. They fear not difficulties, they gather strength by overcoming them, and they do not expect to climb the ladder by declining to use the lower rounds, for each one will lift them higher, though the summit be hidden in the clouds. Step by step men scale mountains, but the beginning is always at the base.

All things have a beginning; the expert was once an apprentice, the man of sinew and muscle was once a helpless babe, and Shakespeare had his rudimentary lessons like any common man. No matter what the profession or the line of study, each one had its alphabet before the arcana of knowledge opened its ready doors. The artisan had to learn to use his tools, the artist how to blend his colors, the scientific man how to use the properties of element, and every student reasons from cause to effect. The acquisition of knowledge is gradual, its triumphs are not secured by leaps and bounds, it is a slow process. The prophets said it was "line upon line, here a little and there a little," in fact, turn whichever way men act they recognise "first principles," and the instances are rare for men to build downward. The foundation must be laid first, then it becomes possible to build, and to begin at the top means but failure and destruction. This habit is universal in every domain of thought or action, it is recognized in all human order, and it is also true in divine order. The earth came from chaos, the heavens were garnished by creative power. Every world in a system, and every system in the universe has had its childhood, its maturity, and will have its celestialization. Worlds are not

glorified from the embryo condition, man in the germ waits for or assists in all the processes of development, he, like the earth, "fulfills the measure of his creation." It may require time, nay, the eternities backward or forward, it is still the same, all stages need first principles, and all the future hinges upon the rightfulness and righteousness of the beginnings, which are under the order of God.

Now, if this is the case in all that men see, know and experience, if this is the logic of universal things, why should men doubt this when applied to the science of all sciences, "the science of eternal life." Does not analogy suggest, nay conclude, that *it* must have its first principles, its fundamental course of action? Are we not assured that that order is divine, that it is consecutive, that there is nothing superfluous about it. Can this science be inverted any more than the pyramid can be built on its apex, or from it? The perverse and unbelieving world say that you can build this superstructure, or the science thereof, of human wisdom, and that that shall determine what is essential or what is otherwise. You might as well try to build an American skyscraper of twenty stories, and declare that every consecutive story may be essential or otherwise, at the suggestion of a crazy architect. That ladder—that building—that science, which is to elevate man from earth to heaven cannot be bereft of rounds, of stories, of principles, and yet answer the ends and purposes of God or man. No, no, brethren! "the law of the Lord is perfect, converting the soul." The building is all "fitly framed together," the science was perfected in the universities above, it is according to the law of all the eternities, and it alone will, or can, of necessity bring to pass that for which it was designed.

There is no redundant material associated with it, no superfluous principle. It needs no apology, it submits to no controversy, it asks no opinion of worldly experts, and it will not admit of either arbitration or compromise, for it comes with a "Thus saith the Lord?"

To be sure wilful man may ignore it, despise it, reject it, as some do the sunshine, others pure air, a few bread, and many water; but these are the elements of life, all who reject them suffer loss and demand the penalty. The requisites of eternal life in the Gospel, are Faith, Repentance, Baptism by Immersion for the Remission of Sins, the Laying on of Hands for the Gift of the Holy Ghost, Association with the Church and Rule of the Priesthood, and Continuous Individual Revelation and Testimony, these are the primary principles of that Gospel which is "the Power of God unto Salvation." Use the Analogy of Reason, see the testimony of the Scriptures, be obedient to law, and your building owned of God shall exhibit the Architecture of the Heavens, it shall be more glorious than the Temple of Solomon, and more enduring than the earth on which we tread, "all the ways of God are perfect, and they shall endure for ever and for ever!"

N.

One More Gone.—Another of our lady missionaries, Sister Jennie Mortensen, departed for Zion per s.s. *New England*, September 27th, after a faithful mission in Denmark. She was accompanied by Sisters Tillie

Mortensen and Mary Brixen, who have been on a two months' visit to Scandinavia. The whole party visited the Exposition.

ANOTHER.—Sister Liza Chipman, who has spent two years in active missionary service, returns on the s.s. *Commonwealth*, October 4th. She also is accompanied by her sister Amanda, who has been touring for recreation.

ELDER CARVER leaves "42" to-day, where he has been quite efficient, for home. His release is regretted, as we were just becoming quite familiar with his way and spirit, but his health forbids at present.

CLERKS of Conferences would confer a favor by sending in reports of their conferences for publication as soon as possible after the close.

RELEASES.—Elder Louis H. Carver is honorably released from his labors in the Liverpool office, to return home on the s.s. *Commonwealth*, leaving Liverpool October 4th inst.

Elder Samuel Hadley of the Nottingham Conference, is also honorably released to return home at the same time.

Elders Moroni S. Leaver and John Wyatt, both of the Birmingham Conference, are honorably released to return home on the s.s. *Dominion*, leaving Liverpool October 18th inst.

Elder John A. Brown of the Grimsby Conference, and Elders C. S. Buckwalter, E. W. Stringfellow and Joseph Bennett, all of the Nottingham Conference, are honorably released to return home on the s.s. *New England*, from Liverpool, October 25th inst.

TRANSFERS.—Elder Henry Horsley has been transferred from laboring in the Liverpool Conference to the position made vacant in the office at "42" by Elder Carver's release.

Elder D. W. Parratt is transferred from the Nottingham to the London Conference.

CONFERENCE NOTICE.—The Norwich Conference will convene in Gordon Hall, Duke Street, Norwich, on Sunday, October 14th inst. Meetings will commence at 10:30 a.m., and at 2:30 and 6:30 p.m. A hearty welcome is extended to all the Saints, enquirers and friends.

NOTTINGHAM CONFERENCE.

THE Nottingham Conference of the Church of Jesus Christ of Latter-day Saints, convened in the Central Hall, Shakespeare Street, Nottingham, on Sunday, September 30th, 1900, commencing at 10:30 a.m.

There were in attendance: Presidents Platte D. Lyman and James L. McMurrin of the European Mission; Sisters Jean Clara Holbrook and Alice Sargent, Traveling Lady Missionaries of the London Conference; Jos. D. Harker of the Manchester Conference; President Stephen W. Walker and all the Traveling Elders of the Nottingham Conference.

The meeting was called to order by President Walker, who, after the devotional exercises, made a few remarks and welcomed all present, trusting that the Spirit of God would be with us.

President James L. McMurrin then spoke for a short time, impressing upon the minds of all present the nature, purpose and importance of presenting and sustaining the officers of the Church, showing how all things are to be done by common consent of the members of the Church.

The General Authorities of the Church, the Presidency of the European Mission, and the Priesthood of the Nottingham Conference were then presented and unanimously sustained.

The following statistical report of the past five months was read: Missionaries from Zion—High Priests, 2; Seventies, 22. Local Priesthood—Elders, 20; Priests, 13; Teachers, 13; Deacons, 24; members, 351; total, exclusive of missionaries from Zion, 421. Tracts distributed—from door to door, 62,536; in open-air meetings or otherwise, 9,890. Books distributed—sold, 9; loaned, 236; given away, 99. Strangers' houses visited—with first tracts only, 16,335; by first invitation, 245; by re-invitation, 418. Gospel conversations, 1,812. Meetings held—hall, 205; cottage, 145; outdoor, 169; Sunday school sessions, 113; M.I.A., 48; Bible classes, 39; Priesthood meetings, 20; Relief Society meetings held, 7. Baptisms 16; confirmations, 16; ordinations, 1. Children blessed—of members, 2. Emigrated over eight years of age, 10; under eight years, 2. Died—over eight years of age, 2. Received, 2; removed, 1, New subscribers for *Star*, 4.

Elder E. W. Stringfellow then spoke a short time, showing the necessity of obedience to the commandments of God.

Sister Jean Clara Holbrook then addressed the meeting, defending the women of Utah, testifying that they are as free and as much esteemed as any women upon the face of the earth.

2 p.m. Elder Jos. F. Smith, Jr., bore his testimony to the truthfulness of the Gospel.

Elder C. S. Buckwalter spoke upon the Kingdom of God, explaining from the Scriptures how the kingdom could not be set up in the days of Christ, nor until after the division of the Roman power into the ten kingdoms.

Sister Alice Sargent then bore a faithful testimony, rejoicing that she had been blessed with the Gospel.

President Platte D. Lyman occupied the remaining time, and in a forceful way explained how the Scriptures have been preserved through the ages of darkness and apostasy, in order to accomplish the purposes of God in the latter days; also of the preparation before the setting up of the Kingdom of God; the coming forth of a fore-runner to prepare the way of the Lord; the purification of the sons of Levi, and the perfecting of the Saints, through obedience to the laws and ordinances of the Gospel, that they may possess the kingdom.

6 p.m. Elders Jos. Bennett, Samuel Hadley and Thomas A. Hunt each bore their testimony to the truthfulness of the Gospel. The congregation sang the hymn "Great God attend while Zion sings."

President James L. McMurrin then delivered an address, the subject

being "the Organization of the Church." In a clear, logical way he explained, from a Biblical standpoint, the inconsistencies of the many and varied claims of the divided religious world in comparison with that organization; also of the restoration of the Gospel, the calling of the Prophet Joseph Smith, and the rebuilding of Jerusalem.

On Saturday evening a concert was held in the Central (Minor) Hall, where an excellent program was rendered.

At the Priesthood meeting, held on Monday, the Elders reported their labors and received some important instructions from the Presidency.

In every respect the conference was a success. Those who attended were filled with renewed zeal, and will remember the happy time they had together on this occasion.

JOS. F. SMITH, JR., Clerk of the Conference.

THE MAGNITUDE OF THE SIBERIAN RAILWAY.

THE Siberian Railway has justly been called a genuine Russian undertaking, inasmuch as everything in connection with it is of immense, not to say unprecedented, dimensions. This does not only apply to the mere figures, although they are telling enough, but the magnitude of the railway is far more comprehensive and widespread than one is at first inclined to imagine. Beginning with a few figures, not less than 19,000,000 working days have been required for the earth work alone. The length of the railway, apart from European connections and the Manchurian Railway from Tschieljabinsk (which is 2,760 kilometres distant from St. Petersburg), amounts to 6053·83 kilometres; (a kilometre is 1093·633 English miles) the aggregate length of the bridges is 48·5 kilometres; snow screens are required over a distance of 909 kilometres. The rolling stock necessary for the traffic at the outset has an aggregate length of 86·5 kilometres, and the telegraph wires have an aggregate length of 11,000 kilometres. The cost of the railway was originally calculated at a comparatively low figure, but there was not taken into consideration the innumerable undertakings which are more or less inseparable from the building of and the future satisfactory and adequate working of this immense line, and which entail a vast and additional expenditure. And these subsequent expenses are, of course, not by any means limited to the mere connection of various localities by means of additional railways, with the trunk line or with each other. There are considerations of an industrial, commercial, civilising, and scientific nature. A pure and simple connection by means of a railway between the Pacific Ocean and European Russia would mainly serve military purposes. But Russia has other and far wider plans with her new railway—plans which have grown with the railway and which are still growing. There is, in the first instance, the colonisation of Siberia, the laying dry of bogs, the cutting down of forests, utilisation of peat, and sanitary measures for the protection of the settlers and their cattle, the building of schools, the supply of the requisite agricultural machinery and implements, location of the settlers, the supply of building material, the making of

roads and bridges, the establishment of mutual insurance, the survey of the country, the establishment of the postal service, &c. The building of the Siberian Railway naturally led to the task of making numerous rivers navigable, so as to facilitate the transport of the building material; to the formation of an extensive mining industry for the production of iron and coal; to the erection of rolling mills for rails; to the building of workmen's colonies and of technical railway schools; to the erection of cement and numerous other factories, &c. It became necessary to fully investigate the possibilities of navigating the Arctic Ocean and the large rivers. The Baikal lake had to be surveyed and provided with marks for navigation, and it became necessary to increase the volunteer fleet with three large ocean-going steamers for the transport of persons and goods. The desirability of connecting the Siberian Railway with Archangel also soon became evident, &c. The Russian colonisation of Siberia has been going on, very gradually, for hundreds of years, but the new era commenced with the year 1860, when the Amur and the Ussuri districts were ceded to Russia by China. On May 30, 1891, the present Czar cut the first sod of the Siberian Railway in Vladivostock as the representative of his father.—*Engineering.*

THE GREAT SALT LAKE.

Of all the lovely spots on this green earth there are none more lovely than the green valleys of Utah. Guarded by the great, grim mountains, watered by the sparkling streams, kissed into smiles by the genial sun, they bloom and flourish, and are beautiful beyond dreams. Such richness, such color, such warmth as is found here! Nowhere else are the trees so green, the fields so painted with greens, purples, yellows, browns, all speaking eloquently of bounteous harvests to come. Then the great mountains themselves—what shades of rich coloring they carry, a softness, a richness, a beauty that my poor pen despairs of attempting to convey. I never did like the descriptions of places that other people wrote, so I will not inflict any myself. But if you want to wonder and feel a new tenderness rising up within you, and a feeling that after all there may be a heaven somewhere, and that it must be easy to be good where all is so beautiful, why, come out and see Utah in June. October will do nearly as well, however.

I had not meant to stop in Utah, but a day in Salt Lake led to a trip to the beach with friends, and soon we were floating in that water with the soft touch, as velvet, and the buoyancy that makes you feel as though you had suddenly lost all your weight, and were a disembodied spirit. We lay there in the water watching the sun go down, and seeing the crimson glory spreading wider and wider and higher and higher until it really seemed as though the Pearly Gates must be opened, and the glory flooding out. Against this glory of color projected a rugged sky-line, a great mass of rock, seemingly an island. "What is that Island?" I asked. "That? Why, that is the Antelope Island. There is a ranch on that; you ought to go and see it." "How do you go?" "By boat. It is rather a dangerous

trip sometimes, but on the large cattle boats it is safe enough." The deed was done. I resolved then and there to visit Antelope Island.

Across a sea almost as smooth as glass we sailed, and in due time landed on the point of the island. Thence a walk of six miles led us to the ranch house.

There is quite a little level or gently sloping land along the shore; sometimes it is half a mile or more back to where the hill starts to rise. This land is all densely covered with sage brush, and beneath the brush there is grass of several varieties, and some alfalfa. The great ridge that divides the island rises up some 2,000 feet from the water. Strangely enough there are springs of pure, sweet water here, and at one of these springs is the headquarters. There is a strip of farming land along here, and alfalfa thrives fairly well without irrigation; also wheat is grown and fruit trees. It is a lovely spot at the old house, set down among the trees, looking out across the lake, here fifteen miles to the mainland.

We found men busily engaged in their alfalfa harvest, but next day one of them took us in the wagon along the coast quite a number of miles to see the cattle. Herefords are the main stock of the range.

An interesting experiment is being made here, also, in growing buffalo. At present there are about twenty-five good specimens of these survivors of the first and greatest cattle industry in America, and as they are breeding well it would seem that in a few years this herd will be of considerable importance. The buffalo are thriving first rate, far better, in fact, than some of the crops are; they despise a fence and spend considerable of their time wallowing among the potatoes or browsing on the spring wheat. I was interested to see one old one, an outcast; he was miles from the herd and sullen, morose, brooding over his injuries and evidently inclined to take revenge upon whatever was weaker than he. He walked with some difficulty and had evidently fought stubbornly before being driven out.

As to the economic use of the buffalo, I confess that until the taste of the people can be educated away from good, juicy steaks and unto liking cheap boiling pieces, it does not seem to me that the buffalo will win in competition with a good herd of improved cattle. However, it is cheering to know that the race is not to become extinct. There is no doubt that these animals are right at home in their present environment and will in time, if permitted, stock the island to its utmost. It is true that the buffalo appears to be an animal that will not dress a very great per cent. of edible meat, yet the fact is that when one is killed and hung on the hooks of the city market as much as 2,000 pounds of the best cuts are generally sold before he is entirely consumed! This is most gratifying to the fortunate butcher. I wish that I might portray in my pictures the wonderful shades of green and opal and blue that hide about in the magic distances of the lake, but you will have to imagine all that.—Jos. E. Wing.

Jerusalem at the Close of the Century.—Jerusalem, the sacred city of the three great monotheistic religions—Christianity, Judaism, and Mohammedanism—offers such an abundance of interesting material in its recently marked growth that the historical parallel between the city as it

was at the beginning and as it is at the end of the century—lately printed in the *Bote aus Zion*, an excellent mission journal edited in the city of Jerusalem itself—makes profitable reading. We glean from this source the following particulars:—"One hundred years ago there was not a single dwelling-house outside the city walls of Jerusalem. A few gardeners' hovels found were unsafe, and as late as 1858 Pastor Schneller, the founder of the famous Syrian orphans' home in Jerusalem, was attacked and robbed in his own house, well within the city. On account of these depredations, watch-towers had been erected along the whole route to Jaffa, some of which are standing yet. The whole district surrounding the city was practically a desert. In the town itself many houses were empty or were used only as depositories for filth. There were even many plots in the city that were ploughed for the cultivation of grain. The Christians at that time had no right to acquire property. They were allowed to enter the Church of the Holy Sepulchre only on the payment of an entrance fee. Pilgrims were few and far between. The religious societies in the city were systematically plundered. In the years 1812 and 1813 the Franciscans were compelled to pay thirteen million piastres (520,000 dols.). Even in its official utterances the Government designated the Christians as "dogs." A Mohammedan convert to Christianity was punished with death, and even since 1840 with the loss of political liberty. A change for the better was inaugurated in 1832, when Ibrahim Pasha took Palestine away from the Turks and annexed it to Egypt. Religious intolerance ceased and Christian missionaries were given freedom of action, and the Jews were allowed to build a second synagogue."—*Public Opinion.*

DANGER FROM BEER-DRINKING.—"In appearance the beer-drinker may be the picture of health, but in reality he is almost incapable of resisting disease. A slight injury, a severe cold, or a shock to the mind or body, will commonly provoke acute disease, ending fatally. Compared with other inebriates who use different kinds of alcoholic drinks, he is more incurable and more generally diseased.

It is our observation that beer-drinking in this country produces the very lowest kind of inebriety, closely allied to criminal insanity. The most dangerous class of ruffians in our large cities are beer-drinkers. Intellectually, stupor amounting almost to paralysis arrests the reason, changing all the higher faculties into a mere animalism, sensual, selfish, sluggish, varied only with paroxysms of anger, senseless and brutal."—*Scientific American.*

A DRASTIC SUGGESTION.—It is possible that a Bill will be brought before Parliament making it obligatory for persons about to be married to pass a medical examination.

The object of the measure is, of course, to prevent marriages between persons suffering from constitutional diseases.—*Rome, Sept. 14, Telegram.*

DON'T say you are too tired to attend prayer-meeting when you mean you are too tired of the prayer-meeting to go to it.